

use of the ghosts, but practically It is eaten by vagabonds and beggars, who scuffle for the booty.¹

In Cochinchina the ancestral spirits are similarly propitiated and fed on the first day of the New Year.

The [^ ^ 1

tablets which represent them are placed on the domestic Cochin-alter, and the family prostrate themselves before these strand emblems of the departed. The head of the family

lights Japan.

sticks of incense on the altar and prays the shades of his forefathers to accept the offerings and be favourable to their

descendants. With great gravity he waits upon the ghosts, passing dishes of food before the ancestral tablets and pouring out wine and tea to slake the thirst of the spirits.

When

the dead are supposed to be satisfied with the shadowy

essence of the food, the living partake of Its gross material

substance.² In Siam and Japan also the souls of the dead

revisit their families for three days in every year, and the

lamps which the Japanese kindle in

multitudes on that

occasion to light the spirits on their way have procured

for the festival the name of the Feast of Lanterns.

It is to be observed that in Siarn, as in Tonquin and

Sumba, the return of the ghosts takes place at the New

Year:³

The Chew-surs of the Caucasus believe that the souls of Annual

the departed revisit their old homes on the Saturday night t^dead⁰

of the second week in Lent This gathering of the dead among the

is called the "Assembly of Souls." The people spare no and

expense to treat the unseen guests handsomely.

Beer is Armenians.

brewed and loaves of various shapes baked specially for the

occasion.⁴ The Armenians celebrate the memory of the

dead on many days of the year, burning Incense and lighting tapers in their honour. One of their customs is to keep a " light of the dead " burning all night in the house in order that the ghosts may be able to enter. For if the

¹ E. Digvtet, *Les Annamites* (Paris, 1906), pp. 254 sq.; Paul Giran, *Ma\$ie et l'eligion Amuunitcs* (Paris, 1912),² pp. 258 sq. According to the latter writer the offerings to the vagrant souls are made on the first and last clays of "Religiose An-

³ L. E. Louvet, *La religictisc* (Paris, 1885), 151.
⁴ C. v. Hahn, *Jahreschauungen und Totengedachtnisfeier* domestic character are performed on cler Chewsuren," *Globus*, Ixxvi. (1899) the fifteenth.

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